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America

National Catholic Weekly Review

Vol. XCV No. 12 Whole Number 2458

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Editor-in-Chief: THURSTON N. DAVIS

Managing Editor: EUGENE K. CULHANE

Literary Editor: HAROLD C. GARDNER

Feature Editor: CHARLES KEENAN

Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE,
VINCENT S. KEARNEY, ROBERT A. GRAHAM

Contributing Editors:

NEIL G. MCCLUSKEY, JOSEPH SMALL

Corresponding Editors — WASHINGTON: WILFRID PARSONS, HORACIO DELA COSTA, JAMES L. VIZZARD; DETROIT: ALLAN P. FARRELL; NEW YORK: VINCENT P. McCORRY; SAN FRANCISCO: RICHARD E. MULCAHY; ROME: PHILIP S. LAND; LONDON: JAMES BRODRICK

Editorial Office:

329 W. 108TH STREET, NEW YORK 25, N.Y.

Business Office:

70 E. 45TH STREET, NEW YORK 17, N.Y.

Business Manager and Treasurer:

JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

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Correspondence

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No Penny-Counting

EDITOR: My husband and I thrive on your magazine and we have often praised its realistic attitude but recently we had to chuckle. In the Comment "Starting Life on \$5,200" (4/28, p. 96), was it honest opinion or facetiousness that prompted the conclusion: "It can readily be seen that our \$5,200-a-year couple has to start life counting every penny"?

Even in 1956, newlyweds and fathers-in-law should rejoice at such a salary. Please don't spoil young married couples living in the manner outlined by even allowing them to think they *have* to count every penny. Too many of us will just laugh at their

(Mrs.) BEVERLY NELSON

Warm Springs, Ore.

Provincialism Rebuffed

EDITOR: I liked Rev. Edward F. Kenrick's tribute to Matthew Arnold (AM. 5/5), but I think he was a bit too sweeping in his condemnation of modern critics for not "rebuffing" the "provincialism" of our 20th-century American novel. Surely writers like Van Wyck Brooks, Bernard de Voto, Howard Mumford Jones, Edmund Wilson, Henry Seidel Canby, and more latterly, Leslie Fiedler, have done their share of such "rebuffing." BRO. CORMAC PHILIP, F.S.C. New York, N. Y.

Liturgical Music

EDITOR: The problems outlined by Paul Hume and their solutions have given me a new hand-hold in the struggle for a true understanding of music in the liturgy. As a young organist choirmaster I have to face the attitude of "We've done it for years and you're not going to change it now." This attitude is not only that of the congregation in general, but is found in priests also.... PAUL R. CONNOLY Culver City, Calif.

EDITOR: . . . Several things stand out. One is the great devotion of our Holy Father Pope Pius XII to sacred music. If all would follow his recent encyclical, the problem would disappear over-night. The tremendous growth of the parochial school system could easily be utilized to promote greater interest in true church music. . . . Philadelphia, Pa. HORST A. AGERTY

America • JUNE 23, 1956

EDITOR: I am a convert and have always felt that the Church in America fails to appeal to many people because of limiting itself to hymns which are "good music." [Mr. Hume wants it] esthetically "good."

I don't like good music. It puts me to sleep. The reason probably is that I am unable to distinguish many tonal differences which my friends tell me are found in classical compositions.

Nevertheless, I like bad music. I like country music, folk songs, spirituals and Protestant hymns. Something like "Leaning on the Eternal Arm" or "Nearer, My God to Thee" really reaches me. Webster, N. Y. JOSEPH R. SCHURMAN

Foreign Students

EDITOR: Fr. Eugene K. Culhane's article, "Student Visitors are VIP's," in the May 19 AMERICA, interested me. We have a State Teachers College here, and every year there are usually several students from other nations enrolled at it. This is a very Catholic community, with two Benedictine colleges which always have a great number of foreign students from many lands.

I am thinking of two foreign Catholic girls who went to Teachers College last year. They should have been at St. Benedict's. Before the end of the year, one had married a non-Catholic in *his* Church and the other was engaged to a non-Catholic. It seems tragic that this could happen in our Catholic community.

St. Cloud, Minn. MRS. C. E. BEACOM

Corporations and Ethics

EDITOR: One cannot let go unanswered Robert E. Barrett Jr.'s remark in Correspondence (AM. 6/2, p. 233) "If insurance is compulsory, the companies will charge what the traffic will bear."

Seriously, it has often struck me that we Catholics—religious and laity alike—sometimes feel that the big corporation, be it insurance or otherwise, is wrong *per se*. Nothing, obviously, could be further from the truth. Big business today is probably closer to the Christian Ethic than most care to or want to believe.

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Current Comment

STATE OF THE NATION

A Million Knights

For the first time in history—with new members being received into the First Degree in Canada, Cuba, Mexico, the Philippines, Panama and Puerto Rico, as well as in the United States—the Knights of Columbus have passed the million mark.

Luke E. Hart, Supreme Knight, recently listed some KC accomplishments: more than \$115 million in insurance paid to widows and orphans of deceased members; a \$500,000 endowment for graduate scholarships at Catholic University; a \$1 million educational trust fund for children of members killed or permanently disabled in World War II; the micro-filming of manuscripts and documents in the Vatican Library.

The KC Catholic Advertising Program, in which ads are sponsored in magazines and newspapers with an aggregate circulation of 55 million, had by May 1, 1956 brought in 2,247,900 inquiries about the Catholic religion, and had resulted in 225,941 persons enrolling for religious instruction.

AMERICA salutes the Knights as they begin their growth toward their second million. We are proud of their record of intelligent civic and social work.

States Still Count

Before the Taft-Hartley Act became law in 1947, the U. S. Supreme Court held that States had the right to deal with violence and coercion on picket-lines. Now that Taft-Hartley has made such union activity an unfair labor practice, has the Federal Government pre-empted this field, as it has pre-empted just about everything else connected with industrial relations?

This was the question which the Supreme Court answered on June 4 in a case involving the still unsettled two-year old strike at the Kohler Company near Sheboygan, Wisc. The company

protested to the Wisconsin Employment Relations Board that the union was engaging in mass picketing and other types of coercive activity. On the appeal of the board, a State court enjoined the union's illegal activities, and this decision was duly upheld by the State Supreme Court. In denying a union appeal from the Wisconsin decision, the U. S. Supreme Court, by a 6-to-3 majority, held that the State was fully within its rights in dealing with the coercion and violence which sometimes accompany strikes. "The States," wrote Justice Stanley F. Reed for the majority, "are the natural guardians of the public against violence."

Though this decision will scarcely mollify the court's embittered States' Rights critics, it does preserve for the States what is still alas, a not unimportant function in labor-management relations.

School Victory on the Coast

For Californians who have long labored under a form of unfair taxation not practised anywhere else in the Union, the Supreme Court of that State has brought long-awaited relief. On June 7, by a 4-3 decision, it upheld the constitutionality of a law providing tax-exemption for private, non-profit elementary and high schools. Catholics, Seventh Day Adventists, Methodists, Lutherans, Baptists and Episcopalians are among those who have cause to rejoice.

The law at issue was passed by the legislature in 1951 and it was further endorsed by the people when a referendum was forced in 1952 (cf. "Schools and Taxes in California," AM. 6/21/52). In reversing a lower court's decision, the California Supreme Court has taken a grievous burden from the back of private education. The decision is also a vindication of the prodigious efforts of parents. They had to overcome mul-

tiple challenges, of which bigotry and the importation of opposition funds from outside the State were not the least important.

The court majority declared that the tax-exemption law was not enacted to benefit any religion but merely "to promote the general welfare through encouraging the education of the young." The principle of church-state separation is not impaired, said the court, which added that "an exemption of property used for education purposes may validly be applied to school property owned and operated by religious organizations."

The law's opponents have already announced they will take the case to the U. S. Supreme Court. When this is done, a rather unusual situation will be brought to public attention. It was Chief Justice Earl Warren, as Governor of California, who signed the original bill into law.

Beware Elvis Presley

Does the name Elvis Presley mean anything to you? If it doesn't the chances are that it does to your children. He is a "singer" of rock-n-roll songs and his records are top favorites with the juke-box audience. If his "entertainment" could be confined to records, it might not be too bad an influence on the young, but unfortunately Presley makes personal appearances.

He recently appeared in two shows in the Municipal Auditorium of La Crosse, Wisconsin. According to a La Crosse paper, his movements and motions during his performance, described as a "strip-tease with clothes on," were not only suggestive, but downright obscene. The youngsters at the shows—4,000 at one, about 1,200 at the second—literally "went wild," some of them actually rolling in the aisles. Citizens groups of La Crosse were so concerned that Lyons Associates, who had billed Presley, said they would never again bring him or anyone like him to town.

Yet the National Broadcasting Company wasn't loathe to bring Presley into the living-rooms of the nation on the evening of June 5. Appearing on the Milton Berle show, Presley fortunately didn't go so far as he did in La Crosse, but his routine was "in appalling taste" (said the San Francisco *Chronicle*) and

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"his one specialty is an accented movement of the body that hitherto has been primarily identified with the repertoire of the blond bombshells of the burlesque runway" (the judgment of the *New York Times*).

If the agencies (TV and other) would stop handling such nauseating stuff, all the Presleys of our land would soon be swallowed up in the oblivion they deserve.

Comic-Book Czar Resigns

The comic-book industry was scared back in late 1954. The prevalence of horror and crime-type books had aroused such a ground-swell of public revulsion and sparked so many State and Federal investigations that the publishers saw the handwriting on the wall: either clean themselves up or be cleaned up by legislation.

In October, 1954, accordingly, the Comics Magazine Association set up a Code Authority. Judge Charles F. Murphy, a New York City magistrate, accepted a two-year appointment as Administrator. His word, it was agreed, would be final. After a start that was criticized at times outside the industry as too indecisive, Judge Murphy really got down to cleaning up the mess. It is now almost universally acknowledged

The Catholic Lawyer ---- A Giant Infant

Though the Church more than any other institution formed and fashioned the common law—now Anglo-American law—in the centuries from the Conquest of England to the Reformation, the Church's continued guidance over one of its noblest cultural creations has been in recent decades limited and restricted. Lately, however, there has been in America a quickening of the study of Christian elements in Anglo-American jurisprudence.

Many forces within the Church have contributed to what is now a national movement to rediscover and reapply the moral and Christian elements in the only system of civil law to which the Church has ever given birth. At least a dozen lawyer-priests devote or will soon devote their full time to legal education in America's twenty Catholic law schools, where 5,700 of America's 40,000 law students are enrolled. A minimum of thirty cities now celebrate the Red Mass, the latest addition being Worcester, Mass., where in May, under the sponsorship of Bishop John J. Wright, that event was held for the first time.

While some of our larger cities have had Catholic Lawyers' Guilds there has been little impetus to create in America a national federation of Catholic jurists to investigate and ponder the winding wall between law and morals. Oddly enough, America's Catholic lawyers, very well represented in a profession enthusiastic about "joining," have trailed Catholic doctors, philosophers, musicians and war veterans in the formation of a national professional group along religious lines. The need for such a group may have been less deeply felt perhaps because the Code of Ethics of the American Bar Association has always been an excellent one.

The sixth issue (April, 1956) of the promising new quarterly the *Catholic Lawyer* (96 Schermerhorn St., Brooklyn 1, \$5 per year), confirms one's conviction that this excellent journal is and will continue to be the too-long-delayed forum where Christian jurists can meet. The *Catholic*

Lawyer is both a cause and an effect of the vast movement around us to hark back to the metaphysical moorings of our law. It is a journal with enormous importance for jurists and men in public life in lands like Canada, Australia and India, where Anglo-American law obtains. The London *Tablet* of April 14 has recognized this fact and in a tribute to the *Catholic Lawyer* states that this "new venture of cooperation between canonists and common lawyers in the United States holds out the hope and the promise of a renascence—it may be a powerful renascence—of the Christian elements and principles of Anglo-American life and law."

The current issue of the *Catholic Lawyer* is ably edited by Rev. Joseph T. Tinnelly, C.M., dean of St. John's University Law School. The journal once again demonstrates its characteristic diversity of interests and its thoroughness of treatment. Past issues have explored such topics as artificial insemination, the scope of religious liberty, the limits of professional secrecy and other equally difficult areas where law and morality overlap. Two features of special value in each issue of the *Catholic Lawyer* have been the unusually interesting material printed or reprinted on the life and virtues of St. Thomas More, the patron of the legal profession, and the excellent anonymous section treating of recent judicial decisions involving moral and religious issues.

With its current issue the *Catholic Lawyer* enters a new—and controversial—phase of its young life by publishing a 16-page defense of the "right-to-work" laws now accepted by 18 States of the Union. The 5,000 subscribers of the *Catholic Lawyer* are promised material in the July number from those who take issue with the article authored by Bernard H. Fitzpatrick of the New York Bar. The dissents will most likely be vigorous, but let us hope that the discussion will be marked by the same scholarly tone that characterized Mr. Fitzpatrick's article and all of the material in the pages of our promising Benjamin among learned Catholic periodicals.

ROBERT F. DRINAN

Fr. Drinan, S.J., is assistant dean of the Boston College Law School.

that the comics improved greatly in moral tone under Judge Murphy's strict surveillance.

Word is getting about in Publishers' Row that the judge is resigning because some members of CMA increasingly resented his control and even tried to force a relaxation of standards. If this is true, Judge Murphy deserves applause for quitting rather than compromising. A compromise seems to be what the Association wants. John Goldwater, president of CMA, announces with a straight face that the judge "has finished the job he had to do."

The job will never be done with finality. It has to be continued month in and month out, and unless the czar who succeeds Judge Murphy (if indeed the industry feels the need of a successor) holds to the same rigid standards, comic books will again become a social menace.

WORLD STAGE

ILO Move against Slave Labor

Shortly before the International Labor Conference met in plenary session at Geneva on June 7, the United States explained why it would refuse to support the pending convention against slave labor. Such a convention, our Assistant Secretary of Labor, John E. Wilkins, told the delegates, would have no effect on countries practising forced labor. They would simply ignore it. This country favored, therefore, a more realistic approach to the problem. It was prepared, Mr. Wilkins announced, to urge a convention that "would prohibit forced labor by removing the products of forced labor from international commerce."

The Weeks Ahead

Next week a French Jesuit, Père Henri Chambre, will bring us an important article on the meaning of the new Soviet tactic of de-Stalinization. The week after, Father Joseph Small of the AMERICA staff will discuss the question of secrecy in government and the "right to know."

About all that can be said for this stand is that it reflects proficiency in the art of compromise. Embarrassed by a head-on clash between the Labor Department, which favors an ILO convention against slave labor, and the State Department, which opposes it, the Administration produced the face-saving formula of a ban on the products of forced labor. This maneuver will not fool the other delegations at Geneva. They are well aware that our reason for not supporting a convention on forced labor is not the one given by Mr. Wilkins, but rather the unwillingness of the State Department to break with Sen. John W. Bricker and his followers and risk renewing the fight over the treaty-making powers of the President. Most of the non-Communist countries will agree with U. S. employe delegate George P. Delaney that our stand on forced labor does not meet "the moral or legal obligations of U. S. Government participation in the ILO."

If we are really opposing an ILO forced labor convention as "unrealistic," why not move to amend it by including a ban on the products of forced labor? Why offer the ban as a substitute for something all other free nations want?

USIA Tells of U. S. Religions

The role that religion plays in American life, says the U. S. Information Agency, is attracting more and more attention abroad. Our foreign friends hear our continued protestations that we are not quite as materialistic in outlook as they have thought, and they are asking us to show them what we have to back up the claim.

The USIA, accordingly, is sending to 200 posts overseas in 80 countries a list of 79 books now current in America "on religious thought, heritages and values." The compilation aims to guide post librarians in book-purchasing.

Congratulations are in order for the catholic nature of the list and particularly for the Catholic titles included. It starts with the *Official Catholic Directory*. The social thought of the Church is represented by *Catholicism in America*, published by the editors of *Commonweal*; *Our Bishops Speak* (statements of the U. S. hierarchy from 1919 to 1951); *Problems and Opportunities in a Democracy* and *Catholic*

Social Principles, both by Fr. John F. Cronin; *Papal Pronouncements on the Political Order*, by Fr. Francis J. Powers; *Industrialism and the Popes*, by Sister Mary Lois Eberdt and Brother Gerald J. Schnepp. We find Jacques Maritain's *Approaches to God* and *Christianity and Democracy*, and John Francis Sullivan's *The Externals of the Catholic Church*.

A regrettable weakness in the list is the lack of any Catholic book in the field of education. With our congratulations to USIA, may we suggest that this gap be filled?

"Interview" in Hungary

It was a rare event when four Western newspapermen were able to question Archbishop Joseph Groesz, acting head of the Hungarian episcopate. If the Church in Hungary is really free, the truth would have come out. But, as written up, the occasion raised more questions than it answered. The 68-year old Archbishop of Kalocza seemed to say in one breath what he took away in the other. He denied, for instance, that Cardinal Mindszenty had been rearrested. But he also said that he knew nothing of the Cardinal's health because he had not seen him "for a long time."

Asked whether he could go to Rome, he said he could. Then he added that he didn't really know, because "I have made no inquiries." Archbishop Groesz also made the extraordinary statement, according to those reporting the interview, that "there is freedom of religion and worship" in Hungary. This is a very casual utterance indeed. It hardly fits in with another declaration that there are still points of difference with the regime. These include: nomination to church posts, religious instruction in the schools and the present hindrances imposed on the bishops in the exercise of their rights.

It is likely that the Hungarian Communists want to create at least the appearance of religious appeasement. If the recent interview (conducted in the presence of two Red officials) was calculated to stir up optimism, it was a sorry try. The Hungarian Reds, like their comrades behind the Iron Curtain, still have too much the world cannot be allowed to see.

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Washington Front

With results in from California, the Presidential primary season was over. Whereupon political wiseacres here and around the country began wondering if the primary system is worth the time, effort and money spent on it. Here were two estimable gentlemen, Stevenson and Kefauver, both able and intelligent, beating their brains out from Minnesota to Florida to California, in what seemed, before Eisenhower's more recent illness, a competition for the dubious privilege of being the sacrificial lamb in November. What did they get out of it?

According to the figures of a *Congressional Quarterly* weekly release, with 686½ convention votes needed to nominate, Stevenson won 264 delegates, Kefauver 173. Moreover, the primary rules vary from State to State. In some, e.g., Nebraska, the delegates are not bound to their candidate, even on the first ballot, in others they are bound only for the first ballot and then are free, in some, the delegates are bound until their candidate releases them. In at least one—a Kefauver State—they are bound until he falls below 10 per cent of the total cast.

Yet only 16 States, plus Alaska and the District of Columbia, held primaries; 32 States elect delegates in carefully selected conventions, but with widely varying

rules: some are for favorite sons (for trading purposes only), some uncommitted but subject to the State boss, others with instructions for first or second ballots, with variations.

Nine States have yet to hold conventions, 14 sent at least 10 uncommitted votes, some as high as 24 and 28. There are over 600 uncommitted votes already elected or to come. Stevenson now must win about 405 of these to be nominated, Kefauver even more. It is with these delegates that the professional politicians get in their licks. Stevenson's and Kefauver's new tasks now are to woo these bosses. And who knows at what a cost to personal integrity?

For one brought up in Philadelphia in the heyday of Mathew Stanley Quay and Boies Penrose, and their dreary machinations, and fairly close to them even as a boy by family connections, and who remembers the buoyant days of Theodore Roosevelt and the elder LaFollette and their promises of better days with the "free primary," all this makes a pretty depressing picture. Only 16 States with them! And now many of those, even, can be and are manipulated by bosses ruling the local legislatures. A national (that is, Federal) primary, as some suggest, is not the answer: that way lies dictatorship.

Eisenhower, of course, has the answer: overwhelming personal popularity. Even before California, he had a hundred more delegates than needed to nominate him in San Francisco, with more to come. All depends, of course, on his final agonizing decision yet to be made, maybe in a few weeks.

WILFRID PARSONS

Underscorings

AN INSTITUTE offering training for priests in problems of a socio-economic nature will be held July 2-Aug. 8 at the Catholic University of America, Washington, D. C. Rev. Patrick W. Gearty of the university's economics faculty will be director of the institute. NCWC's Social Action Department will cooperate by arranging tours and providing special lecturers. Registration June 27-30.

►THE FIESTA DE SAN JUAN will be celebrated by the Spanish-speaking peoples of the New York area June 23 on the Bronx campus of Fordham University. It was formerly held in St. Patrick's Cathedral, but that church would not accommodate the numbers who are expected to attend the open-air Pontifical High Mass, at which Francis Cardinal Spellman, Archbishop of New York, will preside.

►A TELECOMMUNICATIONS workshop will be one of the features of the ninth annual conference of the Catholic Broadcasters' Association to be held at Boston, Mass., June 22-24. In addition, a special TV workshop for nuns from outside the archdiocese will offer practice in script writing, camera operation and other technical work. Fee for the latter is \$25. For details on the conference or the nuns' workshop, write Rev. Walter Flaherty, 25 Granby St., Boston, Mass.

►THE APOSTLESHP OF THE SEA, devoted to meeting the spiritual, social and recreational needs of sailors, has published a pocket-size 15-page booklet explaining the nature, importance and problems of its work (711 Camp St., P. O. Box 942, New Orleans, 5¢ a copy; \$45 per 1,000).

►THE CATHOLIC LAYMEN'S UNION of New York City, an interracial group of professional and business men, will make its annual retreat at the Jesuit Retreat House, Glenmont (near Albany), N. Y., June 29 P.M. to July 3 A.M. The retreat lasts three full days. To join this retreat, now being held for the 29th year, inquire of W. J. Petry, 418 W. 160 St., New York 32 (WA 3-6255) or of Fr. John LaFarge of the AMERICA staff, who can be reached at UN 5-3737.

►THE UNIVERSITY OF DETROIT is offering a summer workshop in teaching arithmetic in the elementary grades. Classes 1-4 P.M., Monday through Friday, June 25-Aug. 3; three credits for course. . . . The university's Center for Human Relations will conduct a workshop in this subject, June 25-July 20. Sessions Monday through Friday, 9 A.M. to 3 P.M.; six credits (McNichols Road at Livernois, Detroit 21, Mich.). C. K.

Editorials

The "Immorality" of Neutralism

If the current conflict over neutrality means that Washington is readjusting its foreign-policy sights, then the Administration is having a difficult time expressing itself. Within the short space of four days recently, it ran the gamut of every possible view on the subject. On June 6 President Eisenhower stunned Washington's diplomatic community by intimating, during his weekly press conference, that neutral nations may, after all, be following a wise course. On June 10, at Iowa State College, Secretary of State Dulles attempted to reassure the bewildered diplomats of such allied nations as West Germany and Pakistan. Yet, Mr. Dulles' frank statement that neutrality is an "obsolete conception and, except under very exceptional circumstances . . . immoral and short-sighted," is not calculated to better United States relations with India, Indonesia and the other uncommitted nations of Asia.

NEUTRALITY IN INTERNATIONAL LAW

Is neutrality immoral? The question is not new to Catholic moralists. International law owes much to such figures as Francisco de Vitoria and Francisco Suarez, each of whom, with Hugo Grotius, has been called by jurists the "Father of International Law." If, up to the 19th century, there was no place in the international conscience for neutrality *de jure*, i.e., neutrality exercised as a right, the thinking of these theologians was in large manner responsible. It was recognized that no powerful nation could remain aloof either in a war between an aggressor nation and a nation seeking justice or in the event that civilization was at stake. Nations could remain *de facto* neutral if they were unable to ascertain on which side justice lay, or if they saw that their participation in a war would be ineffectual. But this is not the same as claiming neutrality as a right.

The doctrine of non-intervention was later con-

demned in 1864 in the *Syllabus of Pope Pius IX*. In an allocution four years before, Pius IX had remarked:

We cannot abstain from deplored among other things this deadly and pernicious principle called non-intervention, which certain Governments have been proclaiming for some time and have been putting into practice even when there is question of unjust aggression of one Government against another.

THE COLD WAR

In his Christmas message of 1948 Pope Pius XII brought the doctrine up to date, when, obviously referring to the cold war, he stated:

A people threatened with an unjust aggression, or already its victim, may not remain passively indifferent. . . . All the more does the solidarity of nations forbid others to behave as mere spectators, in an attitude of apathetic neutrality. . . . [Neutrality] has only reassured the fomentors and authors of aggression. . . .

Mr. Dulles was not far wrong in denouncing neutrality as "immoral." Yet the distinction between *de jure* and *de facto* neutrality must be kept in mind. Does India, for example, have a case for remaining neutral if, incomprehensible as it may seem, she fails to recognize in communism an international threat, or if she feels that economic stability must take precedence over military entanglements? This issue of neutrality in today's world is indeed complicated.

Presidential press conferences no doubt have their value. But that the President should be expected to come up with an off-the-cuff answer to every major foreign-policy problem is certainly open to question. This is one instance in which the President might have been better advised to plead for more time to consider the implications of his reply.

Our Defenses and Our Schools

The warning voiced by the head of our Continental Air Defense, Gen. Earle E. Partridge, made bleak headlines June 6, when it was released (with 127 deletions) by a Senate Armed Services Subcommittee. "I do not rest easy," said Gen. Partridge.

I do not think our defenses are good enough. We need better aircraft and guided missiles with an improved range. . . . We have difficulty getting skilled technicians and trouble keeping our young officers. . . . The big expenditures lie ahead.

We have now arrived at a point in history, he continued, "when, if unopposed, it is possible for one nation's air force to destroy another nation." By 1959 the Russians will be capable of such all-out destruction. Gen. Curtis E. LeMay, head of the Strategic Air Command, gave the same verdict on June 11.

The Russians now have four types of bombers with which they can attack the United States: the Bull, a copy of our B-29; the Badger, a high-altitude jet bomber, comparable to our B-47; the Bison, a better

plane than our B-52; and the Bear, a plane for which we have no counterpart. We can presently defend ourselves effectively only against the Bull, the Russian B-29.

WHOSE IS THE FAULT?

Why have we fallen behind? One factor, and an important one, is the failure of our schools to prepare our youth for the kind of technological race in which the free world is currently engaged with the USSR. Former President Herbert Hoover put his finger on this problem on June 5 in San Francisco when he said that unless something is done about the "famine" of trained scientists and engineers, "many of the wheels of the United States will some day stop turning."

Russia claims that she is now graduating an annual crop of 85,000 scientists and engineers. Ten years ago we were producing 50,000 a year. Today, says Mr. Hoover, that number is down to about 30,000. Why is this reservoir of trained personnel dropping so rapidly? According to a UP report of his speech, Mr. Hoover blames "this national failure" in part, at least, on our schools. The high schools, he said, are putting entirely too little emphasis on the teaching of physics, chemistry, geometry and algebra. (Social studies and "life-adjustment" courses have in too many places edged out the

more difficult subjects.) Yet without this basic training boys and girls cannot qualify for the universities and technical schools which would train them as engineers and scientists. "It is a pity," he concluded, "that those who are adapted find their public schools have failed in their preparation." Talents buried in high school are rarely unearthed during college years.

WHERE THE SHOE PINCHES

If few study mathematics and science, fewer still will ever teach these subjects. We read recently that in New York City fewer than 100 candidates had applied for 650 positions as mathematics teachers in municipal junior high schools. On the high-school level 354 math teachers were needed. Less than a third of this number could be found who were willing and able to meet the requirements.

We recognize, of course, that not every boy or girl can profit from a stiff course in math or the sciences. But these studies should certainly be available for the qualified.

Asked when we needed to get this backlog of work done in order to shore up our defenses, Gen. Partridge said: "Yesterday, if possible." Our educational errors, too, date from yesterday and the day before. Today is the time to correct them.

Hayes of the Machinists

For Al Hayes, 49-year-old president of the International Association of Machinists, the week ending June 9 was one of the biggest in his busy and eventful life. On June 3, IAM headquarters in Washington announced that the union was establishing, jointly with U.S. Industries, Inc., a labor-management foundation to study the whole complex problem of private health and welfare plans. Three days later, the AFL-CIO Executive Council voted unanimously to remove the checks which up till now have hobbled its Ethical Practices Committee, of which Mr. Hayes is chairman. These two developments mean that in the incipient showdown-fight to purge the American labor movement of racketeering and corruption, Al Hayes will have, after AFL-CIO president George Meany himself, the leading role.

THE FOUNDATION

The decision to establish the Foundation on Collectively Bargained Health and Welfare Plans—the credit for which Mr. Hayes must share with John I. Snyder, president and chairman of the board of U.S. Industries—was a wise one. Welfare funds are today the favorite and lushest, though not the only poaching grounds of labor racketeers. About 12 million workers and their dependents are now covered by these funds. Into them employers are pouring \$5 billion a year. Already, though most of the funds are less than ten years old, they have accumulated reserves of \$20 billion. They are, naturally, a grave temptation, not only to gangsters, but also to the "fast-buck" boys in the ranks of labor

itself. The new foundation will study, of course, how to keep welfare funds from suspicions of corruption and racketeering, but its work will not stop there. More importantly, it will strive to learn how these funds can best be administered, so as to provide the widest possible range of benefits at the lowest possible cost. Its findings will be made available to all interested unions and employers.

ETHICAL PRACTICES COMMITTEE

Though the approach of the AFL-CIO Ethical Practices Committee is less positive than that of the foundation, it is no less essential. Until the crooks are driven out, the best procedures that intelligent and moral-minded men can devise will be only partially effective. It is the task of the Ethical Practices Committee to oust the crooks, to spotlight corruption and bring it to the attention of labor's top leadership. Until the recent decision of the AFL-CIO Executive Council, the committee lacked both the jurisdiction and the staff to do a real job. It could not move until the executive council brought rumored corruption to its attention, and even then it had little to move with. Now it will have a staff of investigators and lawyers and can initiate its own investigations. It has become in a sense organized labor's own FBI.

We wish God's blessing on Mr. Hayes' work. It is a work that is critically important for the good name of labor. It is scarcely less important for the country as a whole.

Secular Institutes

Raymond Bernard, S.J.

SECULAR INSTITUTES are in the news today and will be heard of more and more. Meetings for interested leaders were held in San Francisco in July, 1955 (reported in AMERICA for November 26, 1955), in New Orleans in December, 1955 and in Chicago last March. Many want to know what secular institutes are and what their aims are.

To penetrate more deeply into the significance of this comparatively new movement, which is only now slowly taking definitive shape, it is necessary to glance back a century and a half. Where choice was permitted, and oftener where there seems to have been no choice, churchmen in those days resolutely and blithely associated themselves—and the fortunes of the Church of Christ—with the ruling classes and the nobility. This was true not only in France but also in most European countries.

More clearly than observers of that day, we can see now that such a close association would intensify into an identification of the interests of the Church with the interests of contemporary rulers. Such an association bred on the side of the masses a tendency of disassociation from the Church. In the 1890's, a hundred years after the French Revolution, Pope Leo XIII could lament that the Church was already losing contact with the common people, particularly the working classes.

Politically and socially, a relatively stable society had become more *mobile*. For proof, there were the steady growth of the great cities, the peasants' loss of land tenure, the growing attraction of the city for the agrarian unprivileged, the persistent revolt of the "liberals" against "medieval" traditions and values. All the cultural, philosophic, industrial, economic, mercantilist and political factors involved in changing the face of Europe of the day were not without some effect upon the total life of the Church.

As the French Revolution and the subsequent upheavals of that age affected the normal living of religious life in communities of the established orders and congregations, it was only natural that the life of the Church should grow and seek new outlets acceptable to the temper of the times.

Fr. Bernard, S.J., is the managing editor of Social Order (3908 Westminster Place, St. Louis 8, Mo.)

This new development was actually under way while the Revolution swirled over France. Some believe that to Père Pierre Joseph Picot de Clorivière, S.J. (1735-1820), can be traced the foundations of the first secular institutes. He was a St. Malo Breton who studied at the English College of Douai and entered the Jesuits six years before they were suppressed in France in 1762. After that he continued his studies in England, became novice-master for three years and made his solemn profession only a few days before Clement XIV's general suppression of the Society of Jesus in 1773.

Père de Clorivière lived as a parish priest in France until called to head a seminary at Dinan. In 1790 he first thought of enlisting laymen to do the work of the suppressed religious. Next year he founded the Society of the Heart of Jesus for priests and laymen and the Society of the Heart of Mary for women. But over Catholic Europe there lay a thick smog of inertia and complacency. All the old customs, habits and organizational patterns of the past lingered heavily on, unchanged, untouched, sacred and inviolable. Father de Clorivière's ventures seemed doomed to oblivion.

On October 29, 1918 Père de Clorivière's Society of the Heart of Jesus was re-established by three priests when they made vows, after 18 years of planning and dreaming. In 1919 a little group dedicated to promotion of the Kingship of Christ was formed at Milan. In 1920 Cardinal Mercier established a small group of priests, the Friends of Jesus, who seem to have prospered immediately. In Holland, in 1921, the Jesuit Father Jacob van Ginneken established the Grail for women and the next year the Crusaders of St. John for men. In 1928, at Madrid, appeared the Opus Dei. In 1938, at Assisi, arose the Pro Civitate Christiana. We may say that the years after World War I, 1918-1922, were the infancy stage of secular institutes.

NATURE OF THE SECULAR INSTITUTE TODAY

All these stirrings were, of course, known to Rome and to the bishops, as was also the vast dynamic surge among the laity across the world.

The present Pontiff, by the Apostolic Constitution *Provida Mater Ecclesia* of February 2, 1947 and a Motu Proprio of March 12, 1948, recognized the experiment of secular institutes and encouraged the experimenters in their apostolic enterprise. Publicity was given some



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of the extant institutes. By 1949, a total of 33 groups had petitioned the Sacred Congregation of Religious for approval as secular institutes. In June, 1953 the applications had risen to 130. Of these 11 had received pontifical approbation by the end of 1954.

The first official description of secular institutes was contained in the Special Statute appended to *Provida Mater Ecclesia*: "societies of clerics or laity who devote themselves to the life of the evangelical counsels in the world in order to reach Christian perfection there and exercise more fruitfully their apostolate."

The very rise and presence of secular institutes is the best argument for the view that the older religious orders and congregations have not as yet plowed the whole field. It means that the interplay of human forces and spiritual forces which is society is not a frozen, static mosaic, but rather a complex sort of chessboard where the pawns and pieces hop about most unpredictably. Each move, each interplay, produces a new relationship of each character to all the others and brings to light new problems.

NEEDS OF THE TIMES

When whole regions or whole institutions or whole cultures produce certain new relations, then problems may be intensified and the symptoms grow more alarming. This, I believe, the saints were sensitive to. They sought, and still seek, to solve (not salve) the problems revealed by misery and indifference and immorality.

Now it will not do to say that secular institutes are intruding into the bailiwicks of existing religious groups. The congregations and orders themselves have at various times felt the need for some sort of extension of their spirit and techniques into the secular life

around them, and thus arose the numerous third orders, sodalities and pious unions, most of them peculiar to and quite dependent upon the founding organization.

Even so, after these new auxiliary groups of the orders and congregations had entered the field and lent their energies to the over-all apostolate, there arose (not spontaneously, but providentially) the minute but mushrooming apostolate of Catholic Action, in which the layman is linked more closely to the hierarchy to furnish special aid for the many tasks overwhelming the hierarchy in so many lands.

Catholic Action, too, has had great expectations and great promise—much of it realized even now—but it still has limitations. Catholic Action depends radically, for one thing, on the spiritual formation of its leadership. Again, it depends on the persistence, perseverance and fortitude of that leadership. This deeper formation, many people lament, does not often enough take place. Whatever the reason, the leadership constantly fluctuates and changes, and the continuous replacements, revival and re-inspiration make almost too many inroads on the time of the clergy. Briefly, in Catholic Action it is today very difficult to achieve any real dedication for any length of time by enough leaders.

Certainly Pius XI had the highest hopes for Catholic Action, and rather strict demands too, as may be seen in his *Caritati Christi Compulsi* (1932):

... the generous enthusiasm for God on the part of countless souls in every quarter of the world and in all classes of society ... is, indeed, a powerful breathing of the Holy Spirit which is now passing over the earth, drawing especially the souls of the young to the highest Christian ideals, raising them above all human respect, rendering them ready for every sacrifice, unto the most heroic—a divine breath that stirs all hearts, even in spite of themselves, and causes them to feel an inward impulse, a real thirst for God, inspired even in those who dare not openly confess it (*Catholic Mind*, June 22, 1932, pp. 233-34).

Immediately thereafter Pius XI pointed out that the enemies of God had united their forces in a single campaign against His truth and holiness. The Pope called for a parallel union of good individuals, good groups and good nations, especially in a crusade of penance, reparation and prayer. From the spirit of reparation to the Sacred Heart and of sincere prayer, he said, would flow a moral regeneration and a social reconstruction.

There is scarcely a doubt that the Supreme Pontiff had in mind the serious need for an expansion of the apostolate to deeper fields and wider, through its penetration into all secular life. Neither is there any doubt that he was indicating the necessary means for this expansion.

In the Special Statute for secular institutes, the requisites laid down concerning consecration of life and the profession of Christian perfection offer to aspirants living and working outside of canonical religious communities an intensification of the spiritual life and

the apostolate. This can, I think, be properly looked on as an implementation or a fulfilment of the role of the layman. This profession of the life of the counsels and the apostolate seems to be the basic means for the unification (at least in a moral sense) of the forces of good, as requested by the Pope Pius XI.

SPECIAL CHARACTER

That this unification may continue to develop in this special new branch of the apostolate, the present Pope in his Motu Proprio (n. I) decreed that true secular institutes "should not and may not arbitrarily on any pretext be left among the common associations of the faithful but must necessarily be brought up and advanced to the proper nature and form of secular institutes which aptly correspond to their character and needs." Secular institutes, therefore, are higher than the common associations and the very nature of their existence and function is higher and nobler. They are not to be concerned about the canonical discipline of the religious state nor is general religious legislation at present to be applied to them.

An instruction of March 19, 1948 issued by the Sacred Congregation for Religious, takes great pains to point out that Rome does not in general look too favorably upon any bond between existing religious institutes and a secular institute, since in such a relation there is great danger to the true autonomy of government in the institute (9b). Even tutelage is undesirable, and the very request for it by the institute itself will be considered rather an impediment than an aid to its autonomy. Some such close relationships do exist, but evidently they are tolerated with appropriate precautions.

General inquiries on American secular institutes should be addressed to Rev. Joseph E. Haley, C.S.C., University of Notre Dame, Notre Dame, Ind. For the convenience of those who would like to communicate directly with them, the addresses of some secular institutes are given here:

OPUS DEI. Chicago 37: 5544 Woodlawn Ave. (men), 4944 Woodlawn Ave. (women); Boston: 22 Marlborough St. (men); Madison, Wisc.: 1216 West Dayton St.

OPUS CENACULI. Chicago 40: 4827 N. Kenmore St.

INTERNATIONAL CATHOLIC LAY AUXILIARIES. Chicago: 1103 N. Dearborn St.

MISSIONARIES OF THE KINGSHIP OF CHRIST. Washington 17, D.C.: Father Stephen J. Hartdegan, O.F.M., Holy Name College, 14th and Shepherd Sts., N.E.

SCHOENSTATT SISTERS OF MARY. Madison 4, Wisc.: New Schoenstatt, R.R. 5; Corpus Christi, Tex.: 810 Antelope St.

CARITAS. New Orleans, La.: 3233 Feliciana St.

The same document returns to the theme that secular institutes

. . . by reason of the state of full perfection which they profess and of the entire dedication to the apostolate which they impose, are, within that same kind of perfection and of apostolate, evidently called to higher things than those which would seem sufficient for the faithful, even the best of them, working in merely lay associations or in Catholic Action or other pious works (10 a).

Moreover, it points again to the "peculiar apostolic exercises and ministries which constitute their special ends." All these admonitions and exhortations seem to be illustrative of that "blending of firmness and flexibility" which *Provida Mater* stresses and exemplifies.

GROWTH AHEAD

Now, if the Congregation for Religious feels, in the words of the Instruction, that "complete and definitive norms regarding secular institutes had best be postponed to a more opportune time lest the present-day development of the said institutes be dangerously restricted," we may all well try to guard the blend of firmness and flexibility which is essential to growth.

For still another reason these norms should be general. All through *Provida Mater*, Pius XII refers to the guidance of the Holy Spirit: "the constant vivifying grace of the Holy Spirit," "the admirable designs of His divine Providence," "the inspiration of divine Providence," and in his Motu Proprio he speaks of "the consoling outpouring of the Spirit of Christ." These phrases, if we knew nothing more of the movement, would convince us that it is the work of the Holy Spirit to mold this growth in the future as in the past.

INSTITUTE OF OUR LADY OF LIFE. Baltimore 31, Md.: Miss Agnes Mahon, 211 North Chester St.

DAUGHTERS OF ST. CATHERINE OF SIENA. Chambly 6, Canada: 1255 Ave. Beauregard, Ville Jacques Cartier.

RURAL WORKERS OF CHRIST THE KING. Cadet, Mo.: R.R. 1, Box 194.

FATIMA HOUSE. Lansdowne, Pa.: 25 N. Highland Ave.

OBLATE SISTERS OF THE IMMACULATE. Montreal 25, Canada: 3456 Ontario Ave.

HANDMAIDS OF JESUS AND MARY. Toronto, Canada: Sacred Heart Children's Village, St. Claire Avenue.

OPUS AGNI. Rome, Italy: Miss Caroline Holland, Via Aurelia, 190-bis, Int. 4.

*Much useful information is included in Secular Institutes, A Symposium, Blackfriars Publications, 34 Bloomsbury St., London, W. C. 1, 1952, 6s., including the texts of Pius XII's *Provida Mater* (1947) and Primo Feliciter (1948).*

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ORIENTIERUNG (Scheideggstr. 45, Zurich 2), "Martin Luther's View of Mary," by A. Ebnete, S.J., April 15, 1956, pp. 77-79.

The author points out that the "anti-Marian campaign" pervading Protestantism today, especially in the United States, where it has had a marked up-swing, goes directly counter to the beliefs of Luther himself about our Lady. Accepting the dogma that she was the Mother of God, Luther inclined even to accept her Immaculate Conception, though it was still an undefined dogma. "Luther left open the question of Mary's bodily Assumption into heaven," but he roundly asserted that "She is Queen of All (*regina super omnia*)."

SIC (Apartado 628, Caracas), "Penguins and Mammoths," by Dr. Salvador J. Carrillo, April, 1956, pp. 158-161.

The discovery of two living penguins last fall in Venezuela and Panama, and of the remains of tropical mammoths in Russia, provoked this review of recent speculations that the earth's axis changed brusquely at almost right angles many millennia ago, producing the Deluge. Certain traces of this tradition are preserved in folklore. The author wonders if in our day the weight of the polar icecap will cause a similar cataclysm.

INFORMATIONS CATHOLIQUES INTERNATIONALES (Boulevard Malesherbes 163, Paris 17), "A Catholic Theologian had Religious 'Talks' at the Kremlin," unsigned editorial, April 1, 1956, pp. 12-13.

The German daily *Frankfurter Allgemeine Zeitung* ran an article on Mar. 13 about a Catholic priest, Fr. Marcel Reding, professor of theology at the University of Graz (Austria), who was invited last year to visit Moscow. He "went to Moscow on his return from a trip he had made to Rome." On Christmas Day Fr. Reding celebrated Mass in Vilna, Lithuania, for 2,000 Catholics, and later he "contacted the Catholic community of Leningrad, counting . . . to be able to be a relative of Christ

12,000 faithful." On his return to Moscow he was invited to a debate on atheism at the Academy of Sciences, at which he "presented the thesis dear to him, namely that Soviet atheism is more a tool for political purposes than a true scientific theory."

RELATIONS (8100 Boul. Saint-Laurent, Montreal 11), "Is Japan Dumping Exports in Canada?" by Robert-J. Ballon, S.J., May, 1956, pp. 131-135.

In August, 1955 Japan was still buying three times more than she sold to Canada, despite the forebodings of Canadian manufacturers (of textiles, especially). Japan's economy is barely viable, yet "the hourly wage is . . . the highest in Asia; but . . . is only 14 per cent of the American worker's wage." Small industries are the worst off: in 1954 their average wage was only 64 per cent of those in large industries. The author pleads for a chance for the Japanese worker to get a living wage.

LA VIE INTELLECTUELLE (Boulevard Latour-Maubourg 29, Paris 7), "Family Movements in the United States," by J.-M. Jammes, May, 1956, pp. 13-28.

A Frenchman expresses admiration for Cana Conference and Christian Family Movement activity in our country. He compares them, as also the Pre-Cana Talks, with specialized Catholic Action movements in France.

RAZON Y FE (Calle de Zurbano 80, Madrid), "St. Ignatius Loyola and the Problem of the 'New Christians,'" by Eusebio Rey, S.J., Jan.-Feb., 1956, pp. 173-204.

In the face of a "national psychosis" that impelled Spain and Portugal to harass those of Moorish or, especially, Jewish descent, St. Ignatius dared to stand firm. Weeping, he declared that "he would consider it a special grace of our Lord to be born of Jewish lineage . . . to be able to be a relative of Christ

our Lord and of our Lady. . . ." However, a half-century later, under the pressure of court and episcopal chancery, the "Spanish and Portuguese part of the Society" had its way in the Fifth General Congregation by barring Jews from the Society. Since then the ruling has become a dead letter. For an interesting discussion, see the *Chicago Jewish Forum*, Spring, 1956, pp. 158-63.

STIMMEN DER ZEIT (Veterinärstr. 5, Munich 22), "Soviet-Zone Textbooks," by Elizabeth Spiegel, April, 1956, pp. 23-31.

The rewriters of German textbooks have been praised by Wilhelm Pieck, President of the DDR (German Democratic Republic). Their textbooks are now universally used in East Germany. First-graders learn party politics in their primer: T is for tractor (they all want to grow up to be tractor-drivers), F is for flag (the blue one of the Young Pioneers). In the second grade they read of the little American Negro, Jack:

He has a hard life . . . when we are six years old we have to go out in the morning to the cottonfields . . . that belong to the white masters . . . here in the United States the Government builds no schools for the poor little Negro children. . . .

The hero in every class is Dimitri the Russian soldier or some good factory worker. Naturally no reference to anything but material values.

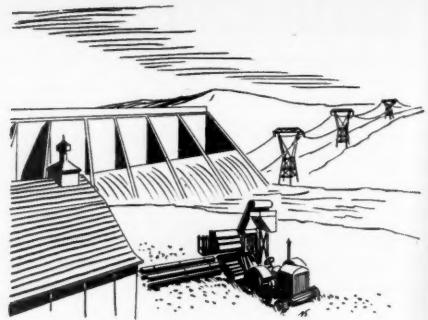
THE MONTH (114 Mount St., W.1, London), "Contemporary Ideas of the Soul," by Renée Haynes, May, 1956, pp. 279-293.

Marxists and Theosophists, Christian Scientists and advocates of a thorough-going application of cybernetics in society all assume different definitions of the human soul to fit their theories. "To the Catholic, all alike [i.e., these theories] seem incomplete for one reason or another." The author, who admits that thousands saw the sun dance at Fatima and yet that others there did not, speculates as to how God's action on their consciousness is to be understood. She discusses also the experiments in telepathy conducted by Dr. Joseph B. Rhine at Duke University.

EUGENE K. CULHANE

Niagara Power Struggle

Mark J. Fitzgerald



ON THE AFTERNOON OF JUNE 7 a 47-man crew was repairing a leak at the base of the huge private power plant below scenic Niagara Falls. Suddenly crackling noises were heard, warning the men of impending disaster. As they scurried for safety, three shattering rockfalls sent the power plant crashing in rubble into the foaming gorge of the Niagara. The thunder was heard for miles around. Figuratively, it was heard throughout New York State, where electric power rates and the rich potential of the Niagara River have long been matters of public discussion and controversy.

Leading all other States, New York now has an electric power capacity of over 8 million kilowatts, about twice that of all New England. While this power supply is reasonably ample to meet present needs, new sources of electric energy must be forthcoming to satisfy future industrial and consumer demands. By 1960 it is estimated that in the Niagara Falls area alone an additional 1.5 million kilowatts will be necessary. The Federal Power Commission states that by 1975 a total peak capacity of 15 million kilowatts will be required in the region within economic access of Niagara power. At present five private utility companies supply 92 percent of New York State's generating capacity, which is chiefly steam power fueled by coal. Only 440 thousand kilowatts are produced by Niagara hydro-power.

The cost of electricity to New York consumers offers a study in contrasts. Average rates now paid by certain industrial and large commercial firms in Western New York are below comparable rates in such public power areas as the Tennessee Valley and Toronto, Canada. Industries adjacent to Niagara, which absorb the bulk of Niagara power, enjoy an impressively low rate of about 3 mills per kilowatt hour. For the utility company, this rate covers all operating expenses, taxes and fixed charges, as well as a 6-per-cent return on capital.

Generally speaking, though, industrial rates are at a much higher level, for instance in Syracuse, Utica and Albany. Further, rural electric cooperatives are required to pay, on an average, over 12 mills per kilowatt hour, or about twice the cost of wholesale power for co-

operatives in public power areas outside New York. Municipally owned utilities in New York also pay very high rates for wholesale power from the private utility companies. The average rate per kilowatt hour for residential users in the Buffalo-Niagara area in 1953 was 2.04 cents, while in Niagara Falls, Canada, the same amount of public power cost .99 cents. According to a report of the Senate Committee on Public Works, the residential bill in 1952 for monthly use of 250 kilowatt hours of power in New York State was noticeably above the national average. Only 12 States had a higher rate.

EXPANSION OF NIAGARA POWER

Great hopes for lower power rates in New York have been based on the 1950 Treaty with Canada, which provides for the diversion of water flowing in the 36-mile Niagara River. Though power has been produced from the Niagara since 1900, until 1950 only a relatively small portion of the average flow of over 200,000 cubic feet per second was authorized for such use. In recent years, however, a submerged control dam has been designed to preserve and enhance the flow and crestline of the American and Canadian Falls. This enormously increases the amount of water which can be diverted above the Falls for power purposes. The 1950 Treaty authorized this engineering project, which is now under construction.

This treaty permits the flow over Niagara Falls to be reduced during the popular hours of the tourist season to less than half of its average volume. At other times the passage over the Falls may be cut to as low as one-fourth the average flow. The Treaty also provides that, for power purposes, Canada and the United States shall share equally the increased diversion of water permitted by this arrangement. If either of the nations fails, however, to use its portion, the other may temporarily appropriate any part of it, as Canada is now doing. For, within three months after the 1950 Treaty was ratified, Ontario began building its massive Sir Adam Beck power plant. Already twelve of its 16 units are in operation.

While Congress has been deliberating these six years on the choice of a licensee to operate a hydro-plant, equal to Canada's, on our side of the Niagara, not a cubic foot of earth has been moved. For the United States, Niagara remains our greatest single under-

Fr. Fitzgerald, C.S.C., associate professor of economics at the University of Notre Dame, is the author of Britain Views Our Industrial Relations.



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developed power site. There is no controversy over the engineering phase of the work. Plans have been waiting for years to harness the uniformly heavy flow of the Niagara which, within the length of a few miles, drops 326 feet, providing a power potential second only to Coulee Dam.

A river intake about three miles above the Falls would divert our portion of the flow by means of two cavernous conduits 50 feet in diameter. Their course would take the captured water beneath the city of Niagara Falls to the site of a reservoir at Lewiston, over four miles from the intake. An open canal would then rush the water downward to a power plant on the lower Niagara, almost directly opposite Ontario's Sir Adam Beck station. The force of over 300 feet of the total drop in the Niagara would remain in this flow when it struck the rotating blades of the turbines, which would turn ten shafts connected to the generators, the source of the electric power. Each of the ten units, with a capacity of 150,000 kilowatts, could satisfy the power needs of a city of 400,000.

The reservoir planned for the project would store during the night hours the much greater diversion taken at that time from the Niagara. This reserve would help meet the peak demands for current during the day. Counting the generators at the reservoir, the total capacity of the American plant would be 1,620,000 kilowatts.

SENATE ACTION

On May 16th of this year, the United States Senate, by a vote of 48 to 39, approved the Lehman Bill, which directs the Federal Power Commission to license the N. Y. Power Authority as the builder and operator of this project. Opposition to the Lehman Bill has been vigorous, of course, on the part of the private companies now supplying most of the power for New York State. They argue that since private enterprise pioneered in the development of hydro-power at Niagara, it is eminently qualified by experience to undertake the projected expansion. Indeed, until the 1950 Treaty with Canada, the full legal diversion from the Niagara was being utilized by a private power company at the Cataract. Execution of its 35-year-old plan for full scale development of the Niagara has only waited for a new treaty.

Despite the stand taken by the utility companies, it is noteworthy that every governor of New York, from Smith to Harriman, regardless of party, has for the past 30 years favored public development at Niagara. Governor Hughes was for it as far back as 1909. In line with the thought of Sir Adam Beck, Canada's pioneer in hydro-power, the New York governors have held that the Niagara belongs "to the people and should be used for the benefit of the people as a whole and not for the benefit of a few." Similarly the majority report on the Lehman Bill by the Senate Committee on Public Works stated last March that a private monopoly of Niagara power would unjustifiably reverse a Congressional policy of half a century.

In 1951, before operation by New York of the future

St. Lawrence power project was authorized, Governor Dewey expressed regret that, while other regions of the country had their public power developments, his State had no such agency by which to make comparison of power costs. It is of interest here that the United States Supreme Court in 1954, contrary to the view held by private power companies, ruled that title to the Niagara river bed, up to the Canadian border, belongs to New York State.

THE PREFERENCE CLAUSE

Some who favor public operation of the Niagara project oppose the preference clause in the Lehman Bill. This clause provides that public and cooperative bodies shall be assured a low-cost power supply from the Niagara for the benefit of residential consumers and farmers. The *New York Times* believes that municipally owned utilities and rural electric cooperatives are too few in number to warrant such preference. The *Times* also fears that there would be a rush on the part of towns and cities to buy public power, with possible injury to private utility companies now serving them. Those who defend the preference clause observe in rebuttal that private companies did not experience dire results in the other areas where this clause was in effect.

Between 1937 and 1952, while private utilities doubled their earnings nationally, the five major companies near the Tennessee Valley Authority increased their earnings five-fold. Yet in the 20-year period preceding 1952, average bills per 100 kilowatt hours per month for resident customers of these companies decreased 35 per cent.

Studies made by the N. Y. Power Authority show that by doubling consumption the cost per kilowatt hour is reduced about 50 per cent. For the average domestic consumer the annual distribution cost is practically a fixed amount without regard to the amount of current he uses. On the basis of these findings it is believed that the spur of the preference clause could bring a general reduction in the region of 20 per cent in the rates for resident consumers and vastly increase the amount of power used by resident and farm units. Such a rate reduction would amount to an annual saving in the market area of about a third of a billion dollars. Moreover, it could be achieved without loss of a fair return on capital invested in the private power companies. Supporters of the preference clause hold that its omission from the Niagara Bill would mean that the bulk of the new low-cost power would go only to a few large industries as in the past.

Advocates of the Lehman Bill also point out that a public project at Niagara would enjoy the advantages of an interconnected power pool for peak loads to the same degree as a private utility. For years the private company at Niagara has been connected with public power in Ontario. Moreover, testimony at a Senate hearing disclosed that private utilities in New York would integrate their lines with public power at Niagara, if it eventuates. The advantage in lending and borrowing power would be a mutual one.

Financing of N. Y. State development of Niagara offers little difficulty. Investors are eager to buy the securities of any agency which can develop and deliver hydro-power to load centers at less than 50 per cent of the cost of steam-generated power. The estimated cost of the project is \$405 million. This includes half the outlay for the control dam, as well as the cost of a long-needed parkway on the American side above the Falls. The N. Y. Power Authority would raise the funds by selling revenue bonds to the public, payable in thirty years. After that period the cost per kilowatt hour would be very low, indeed.

The private utility now at Niagara warns, however, that any figures on Niagara power costs under public operation must be viewed with caution. Such estimates do not include the probable \$23 million in tax revenue the Federal, State and local governments would receive from private operation. Proponents of the Lehman Bill reply that all such tax payments would be added in full measure to the monthly electric bill of the consumers. They note that experience in both the Tennessee Valley and the Northwest has demonstrated that low-cost public power, with its encouragement to business and in-

dustrial expansion, brings in far more to the public treasury than previous high rates and low consumption. It must not be overlooked, moreover, that even private utility companies at times are granted substantial tax privileges which enable them to postpone certain tax payments and use the money meanwhile as an interest-free loan. Furthermore, the Federal Government is presently paying, by actual subsidy, over a third of the power cost charged by a private utility to one of the heaviest users of electricity in New York State.

For over 50 years now the struggle has been raging over public or private expansion at Niagara. The Treaty of 1950 with Canada, in which Congress reserved the right to decide this issue, together with the Senate's approval of the Lehman Bill last May, has brought the question closer to a settlement. However, if the House, in this session, should also approve the Lehman Bill, it would still take four years to make the project a reality. Meanwhile the power-laden water of the Niagara pours over the Falls to the sea with vast economic benefits unrealized. It is not in the public interest to continue delaying the critically needed conservation of this great natural resource.

Heine Found God

M. Whiteman Hess

"For four years I have abdicated all philosophic pride, and have returned to religious ideas and sentiments." These words Heine wrote in his will, which was registered on the day of his funeral in 1856 but had been formulated five years earlier. He went on:

I die believing in one God, single and eternal, creator of the world, of whom I implore mercy for my immortal soul. I regret having spoken in my writings of holy things without the respect which is due to them. But in doing this I was led away rather by the spirit of the age than by my own inclinations. If I have unconsciously offended good manners and morals, which is the true essence of all monotheistic beliefs, I beg pardon for it of God and man.

The philosophic pride Heine abdicated had been real enough. No thinker of the age had had a greater influence on him as a student in Germany than the philosopher Hegel, with whom Heine had studied in Berlin. More than once in the writings of his last decade he refers to the gray spider-webs of Hegelian dialectic which had trapped him. He had even written a work on Hegel's philosophy, but he came to see that it was salutary neither for the public nor for the author himself. So "on a quiet winter evening, a strong fire burning in my fireplace, I threw my manuscript on Hegelian philo-

ophy into the blaze." And Heine heard with joy the history on which he had toiled crackling as it burned. Right in the beginning, Heine said, and six thousand years before Hegel's birth, had not the Evil One outlined the whole of that German philosophy? "This blue-stocking without feet showed ingeniously how the Absolute consists in the identity of being and knowing, how man becomes God through knowledge, how God in man arrives at the awareness of Himself!"

BACK TO GOD

We know from the *Confessions* the time at which Heine made his great recantation: "In the days of the February Revolution, just at the time of the general madness, I myself came to my senses." This revolution was that of Paris in 1848, in the city where Heine as a German poet and newspaperman chose to spend the last quarter-century of his life. Born on the eve of the 19th century, he lived until past the middle of it. In 1858, when Henry Adams was in Berlin, he heard Heine's mocking laughter echoing everywhere. So penetrating was that mockery that even today Heine remains an enigma. Was he a Frenchman or a German, this cosmopolitan Jew (who would have liked to see, and tried so hard to bring about, political union of these two countries)? A romanticist or romanticism's worst critic? A tender poet whose work ranks with the greatest lyrics of all times, or a savage ironist? A pagan to the end, or a man who truly believed in the one God?

Mrs. Hess was formerly a member of the Department of Philosophy at Ohio University.

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Many of his best biographers, with Ludwig Marcuse (*Heine*, 1933), treat his return to religion lightly. Heine's life, writes Marcuse, "was always the same life at its beginning, middle and end." He defines that dramatic religious upheaval of the last years as a communion with the unseen which "was in no sense a conversion." Kuno Francke, who did not doubt Heine's conversion in all its sincerity, rejects him, in his *History of German Literature*, as faithless to the German ideal and holds him up to ridicule for having recanted from his humanism. In fact, Francke names him as "the saddest example of the intellectual degeneration wrought by the political principles of the age of the Restoration," contrasting him sharply with Lessing, Kant, Hegel, Goethe and the rest.

Nevertheless, whatever the critics said at the time of his conversion, or continue to say still, Heine's religious and philosophic recantation is a fact to which his writings bear indisputable witness. He did come to repent of very much of his life, particularly of the intellectual pride referred to in his last will. In his epilog to the poetry collection called the *Romancero* (1851) we read: "Yes, I have returned to God like the prodigal son after I had herded the swine for a long time with the Hegelians."

In the Germany in which he had been trained "one must choose between religion and philosophy, between the revealed dogma of belief, faith, and the last consequences of thinking; between the God of the Bible and atheism." He speaks of the "heavenly homesickness" that drove him forth "amid forests and gorges, across the dizzy mountain paths of dialectics." For, in Heine's long period of indescribably painful illness (1848-1856) he had arrived at a thoroughgoing disillusionment with the rationalism he once had admired.

HEGEL REPUDIATED

With Kierkegaard (whose death in Copenhagen occurred just three months before Heine's in Paris) he found that the whole Hegelian system is an overt mockery of God, whom he, too, had shamefully mocked. Thus between the Heine of the first epoch—that of his Saint-Simon tendency and his liberalism, which someone has called just his "Judaic passion for human rights"—and that of his last years there is a real difference.

Nor was it, as he said explicitly, because of his physical wretchedness. He had become a wreck in the spring of 1846. The poet whom Théophile Gautier had once called the German Apollo turned into a hopeless invalid. Half-blind, lame and without smell or taste left, the paralytic was able in May, 1848 to take a last walk, supported by a cane, to the Louvre, where he collapsed before the statue of the Venus de Milo. Never leaving his bed—his *Matratzen-Gruft* or mattress-grave—until his death after eight years of dreadful suffering, he composed his greatest poetry. For, as he wrote his mother during those years, "my soul was never so awakened, more active, or energetic."

As is well known, Karl Marx tried hard to enlist Heine's voice in the Communist cause. Both were Hegelians; and Heine's "battle value"—in Marcuse's

phrase—was high indeed in the Europe of the mid-19th century. But Heine refused from the first to be used by the party. Both Engels and Marx courted the poet-journalist whose writings were read throughout Europe. Though he never joined the Communists, not even in the days of his radical liberalism, he recognized them as "the only men of the revolution who are alive," and he feared that the future belonged to them.

HORROR OF COMMUNISM

In his preface to the second edition of *Lutetia* the year before his death, Heine wrote: "I think with horror of the time when these gloomy iconoclasts will arrive in power." Yet he added that communism was advancing by "a terrible syllogism that holds me in its grip: If I am unable to refute the premise that 'everyone has a right to eat', then I am forced to submit to its consequences . . ." In the *Confessions* he had stated that the German Communists were "great logicians, the most powerful of whom have been produced by the Hegelian school."

He knew the power of that logic from personal experience. Remembering in the days of his recantation the first lecture he heard Hegel deliver, he said: "I saw how Hegel with his almost comic-serious face sat like a brood-hen on the fatal eggs [atheism] and I heard his cackling." One beautiful starlight night he had stood with Hegel by an open window. Heine was then a young man of 22 who spoke to his teacher of the beauty of the stars, wondering if they were the abodes of the blest.

But the master muttered to himself: "The stars? Humph! The stars are only a brilliant leprosy on the firmament." "What!" cried I, "then is there no happy spot above, where virtue is rewarded after death?" But he, glaring at me with his pale eyes, said sneeringly: "So you want a bonus because you have supported your sick mother and refrained from poisoning your brother?"

The Communists, nevertheless, have tried from the beginning to make something of the Marx-Heine relationship. But the poet's hatred of nationalism was his only point of agreement with the Marxians. On his deathbed, crying out in horror against the future as belonging to the Communists, he added: "But do not believe that God lets all this go forward merely as a grand comedy. He knows better than they do that the time will come when they will learn to believe in Him."

Heine's return to religion, so far from savoring of what Francke held to be blasphemy against the intellect, was the supreme act of his intellect. His belief in a personal God not only involved assurance of immortality but was found at last to be the very condition of human existence on this earth. "To have a will one must be a person; to manifest one's will one must have elbow-room." That elbow-room comes only to the believer, not in the god of the pantheists, "that poor, dreary being interpenetrated with the world and grown into it," but in the God of our fathers. This is the God that Heine with his last breath said would forgive him: "*C'est son métier.*"

BOOKS

Why the High Cost of Housing?

LABOR RELATIONS AND PRODUCTIVITY IN THE BUILDING TRADES

By William Haber and Harold M. Levinson.
U. of Michigan. 266p. \$4.75

As long as this writer can remember, the building-trades unions have been blamed for the high cost of housing. The popular litany of their sins is a lengthy one—jurisdictional disputes, featherbedding, restrictions on output, limitation on apprentices, bans on new and more efficient methods, unreasonable work rules, etc., etc. More sophisticated critics realize that the alleged inefficiency of the construction industry cannot be charged to the unions alone. *Fortune* magazine once titled a study of the building industry "The Industry Capitalism Forgot." It argued that U. S. builders had refused to enter the age of mass production.

To all the critics, sophisticated and otherwise, this study of labor-management relations in the construction industry will come as a salutary shock. After a survey of 17 cities, after 268 interviews with representatives of labor, management and the public, Messrs. Haber and Levinson conclude that construction labor and management are not nearly so bad as they are popularly supposed to be. These University of Michigan economists inform us, furthermore, that conditions in the industry are improving all the time. At least they were improving up to the summer of 1952, when this study was made.

The authors do not, however, paint a roseate, ivory-tower picture. They accept the general impression that worker efficiency in the building trades declined from the 1930's to the late 1940's. They concede that some union working rules and some industry practices, while not without a rational basis, cannot be defended. They are critical of cost-adding provisions of building codes, which unions alone, or unions and employers together, support. They are not persuaded that the industry has tackled with sufficient vigor and imagination several deep-seated problems that boost building costs. But time and again their researches disclose how perilous it is to generalize about the industry, and how unjust are some of

the criticisms which are bandied about.

Messrs. Haber and Levinson discovered, for instance, no demonstrable relationship between union working rules and the decline in worker efficiency that set in during the 1930's. The decline was just as noticeable in non-union sectors of the industry as in unionized sectors. They found that charges of union-imposed restrictions on output were hard to substantiate. They also learned that what sometimes looks to an outsider like a restrictive practice is on closer examination an attempt to assure a quality job. The celebrated limitation on the size of the paint brush falls under this heading. They came to the conclusion that "the building trades unions have been much more receptive to new techniques than has been widely believed."

To what extent have unions, through their working rules and in other ways, added to building costs? An exact answer to that question is impossible, but the writers do offer some rough estimates.

They suggest that union restrictions on labor-saving devices add from 3 to 6 per cent to on-site labor costs. Union working rules, including bans on incentive pay, may run as high as 17 or 18 per cent, and as low as 5 or 6 per cent. On an average, the figure is probably about 10 to 12 per cent. Union practices add, therefore, between 8 and 24 per cent to on-site labor costs.

Since labor costs are about one-third the total cost of a house (excluding the builder's overhead and profit margin), unions are adding between 3 and 8 per cent to total costs. If we allow 15 per cent of the final selling price for the builder's overhead and profit, union rules are costing buyers between 2.5 and 7 per cent of the price of houses. The average would be 3 to 5 per cent.

Though this is less than most people believe, it is not negligible. If similar sums could be saved by simpler designs, improved distribution and more efficient managerial techniques, the result to the home buyer would be very tangible.

The authors say nothing about certain polite forms of extortion that are said to exist in some parts of the industry—in the buying of materials as well

as in the hiring of labor—and they are equally silent about petty thievery, and some not so petty. Perhaps illegal and criminal acts add only insignificantly to total costs.

The tone throughout this book is eminently fair; the writing is clear and unimpassioned. It is that rare kind of book which will interest the literate citizen as well as the expert. It will interest especially those concerned with moral problems in industrial relations. It is scarcely necessary to add that if employers and union leaders in the construction industry, business agents not excepted, are looking for an impartial and judicious estimate of their conduct, they don't have to go beyond this book.

BENJAMIN L. MASSE

Samaritan in Vietnam

DELIVER US FROM EVIL

By Thomas A. Dooley, M.D. Farrar, Straus & Cudahy. 214p. \$3.50

A little over a year has passed since the final events related in this book took place. In that year the author, young Dr. Thomas Dooley, has told his story repeatedly, and it is to be hoped that not much more time will have passed before every American knows it. For, in an 11-month period at Haiphong, North Vietnam, Dr. Dooley demonstrated that a portion of love and human understanding is all that is needed to make American aid palatable in those places where it has encountered ill-will and resentment.

Dr. Dooley, a graduate of Notre Dame, the Sorbonne and the St. Louis University Medical School, entered the Navy at the conclusion of his medical training. While in the Orient his ship was assigned to duty at Haiphong to help in the evacuation of those people who chose to live in the non-Communist south in accordance with the 1954 Geneva Treaty. The Navy quickly saw that many of the evacuees were sick and diseased, and that there was danger of disease spreading to the Americans. To prevent this, Dr. Dooley and some other doctors were put ashore to set up isolation camps for the sick. After a short while Dr. Dooley and a few aides were left alone to manage this operation. They stayed there for 11 months until the Communists took over the city as was agreed in the treaty.

In those months Dr. Dooley took on more and more work as he espoused the cause of the refugees and grew in

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his knowledge and love of the people. He tells how the Communists frequently violated the treaty and of the heroism of the many non-Communists in fleeing from their homes and farms. The strong Catholic faith of most of the refugees gave them courage to seek the camps set up by the Americans even though they had been almost convinced by the Reds that the Americans would slaughter them.

The Christian charity of the U. S. Navy, as exemplified by one young doctor struggling to speak the native tongue, apparently convinced these suffering people of the sincere good will with which aid was offered.

In other words this is a moving tale that is recommended to all who are proud to be Americans and wish to know how that pride can be sustained. Thirty-two pages of excellent photographs add much to this fairly slim volume.

JOHN LYNCH

THE MISSIONS OF NEW MEXICO 1776:
A Description by Fray Francisco Atanasio Dominguez. With other contemporary documents. Translated and annotated by Eleanor B. Adams and Fray Angelico Chavez. Drawings by Horace T. Pierce. U. of New Mexico Press. 347p. \$15

This is a work of the utmost importance to the study of the Spanish frontier of North America in the last quarter of the 18th century. Fray Francisco Atanasio Dominguez was sent to New Mexico in 1776 as Commissary Visitor of the Franciscans to make a report on the missions and on related conditions. His task took him to 25 settlements, from Santa Fe to Zuñi, and even involved him in planning, with his subordinate, Fray Silvestre Vélez de Escalante, a new road to California.

The land he crossed was harsh. New Mexico was Spain's poorest and hardest-held kingdom. Many conditions which Fray Francisco found were bitter to a man of his piety and sense of fitness. Yet he encountered also devotion and tenacity in the wilderness missions and in the Spanish colonial society which had held the frontier for a century and three-quarters. He reported upon all he saw, as was his duty. In fulfilling it, he left a record which must surely be enthralling to the scholar and to the general reader alike.

The editors have made a superbly readable translation, and have supported the main text with pertinent additional documents and with a rich store of notes. It is hard to imagine how

Dr. Eleanor Adams and Fray Angelico Chávez could have done their work better. The illustrations are charming diagrammatic drawings of the mission edifices covered by the report. The format is excellent. The whole work is dedicated to Dr. France V. Scholes, who is a master in the field of Spanish colonial history. This dedication is most appropriate, for it was he who discovered the Domínguez MS. in the National Library of Mexico, and who generously ceded to the present editors the opportunity to bring it forth in its present magnificent form.

PAUL HORGAN

THE WORD

And I tell you, that if your justice does not give fuller measure than the justice of the scribes and Pharisees, you shall not enter into the kingdom of heaven (Matt. 5:20; Gospel for 5th Sunday after Pentecost).

Let it be granted that in a very genuine sense the Catholic layman shares in the authority of Christ in the Church by freely accepting and submitting to that authority. Can it be added that the layman any way participates in the actual wielding or exercise of that authority?

The initial answer to this question is a matter of simple fact, of history. The layman has definitely participated in the exercise of authority in the Catholic Church. For more than five hundred years in the earliest stages of the Church's amazing growth the bishop of a locality was chosen by the priests and laity of that locality, even though the election stood subject to the approval of the neighboring bishops. Laymen, especially in the capacity of representatives of kings, princes and states, played not a small part in official councils of the Church, notably in the Council of Trent. Almost from the beginning and even into our own day Catholic sovereigns enjoy the privilege of nominating those priests whom the Holy See will appoint as Bishops.

There is a further significant fact of history which has extended as a living reality into the present. The earnest petitions of the Catholic laity have unquestionably been instrumental in bringing about papal definitions of dogmatic truth.

It was, of course, the unhappy Reformation which, in more senses than

VIRGINITY

by

J. M. PERRIN, O.P.

The theme of virginity is allied to whatever is deepest in the human heart, and lies at the center of the Catholic Church. This study of virginity, based on the traditional teaching of the Church, shows what it is in our own day as well as in the first centuries of Christianity. The author considers the fruits of virginity, the practical difficulties involved and the conditions necessary for its achievement.

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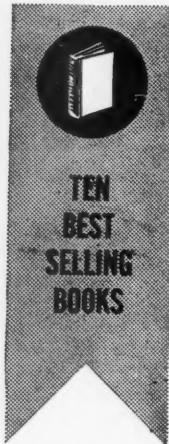
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JUNE

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one, vitally damaged the united, balanced community that was the Church. Not the least disastrous protest of Protestantism was the denial of the sacramentality of Holy Orders, for as the wretched reformers battled to erase the sacred line between clergy and laity, Holy Mother Church, almost desperately fighting a defensive action, was driven to restore that line of necessary distinction until, sadly, the line grew into something like a wall.

In any institution that truly cares about its treasure of tradition, a pronounced and opposite reaction to any new challenge is not only understandable, but inevitable. Characteristically, the Reformation that undertook to thrust the Catholic pope, the Catholic bishop and the Catholic priest from their rightful place in the Church succeeded only in compromising and embarrassing the Catholic layman in his place in the Church.

The painful problem has endured even to the present moment. Every truly Christian man regards with loathing the revolting spectacle of a helpless Christian hierarchy standing by while Christian men and Christian ministers appoint and belabor and depose one another. And yet, is the Catholic layman never again to share in any way the exercise of that Christ-authority which in a real sense continues to reside in the entire community of the Church?

A certain pair of words is used to designate different but complementary aspects of the exercise of legitimate authority. These words, employed with reference to a voice in the conduct of affairs, are *deliberative* and *consultative*. Deliberative power is final and decisive. But consultative power is power; and can be genuinely powerful.

Will the good, responsible, devoted Catholic layman of the future share more truly and more fully in the consultative authority which must be exercised in the Catholic Church?

VINCENT P. McCORRY, S.J.

THEATRE

CATHOLIC THEATRE. James Haran, instructor in drama and director of the Little Theatre at College of the Holy Names, was recently interviewed by a reporter for the San Francisco *Monitor*. In reply to a question, Mr. Haran said:

"If the principles of Christian philosophy are ever to be vitally operative in

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McCORY, S.J.

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James Haran, director of the of the Holy interviewed by a Francisco Monitor. Haran said: Christian philosophy operative in

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the entertainment world, the challenge of good theatre must be met squarely by the Catholic college. It must produce good theatre and build up a critical, discriminating and mature audience which will demand the best in drama."

Elsewhere in the interview Mr. Haran implied that not enough colleges are meeting the challenge. "Catholic educators have been content to condemn what is bad in drama," he said, "rather than to produce what is good." There is a general failure, it seems, to accent the positive.

Mr. Haran expressed a point of view oft repeated in this column. It is gratifying when support comes from an unexpected quarter. Merely condemning what is wrong on the stage will never bring about any worthwhile reform in



the theatre. Besides, most complaints are against non-essentials—some inept playwright including too much profanity in his dialog or some actress in a musical showing too much shoulder. Such deplorable incidents, while insulting to a mature mind, are only part of the problem.

What should be condemned, but rarely is, is the thoroughly secular point of view that pervades American drama. Life, as reflected on our stages, is a moral chaos in which good intentions have been substituted for fixed standards of good and evil. What the stage needs, as Mr. Haran suggests, is a transmutation of Christian philosophy. It needs Catholic playwrights and thinkers as well as Catholic actors and critics. So long as Catholics stand aloof and complain, without making a contribution to the stage, they are avoiding a part of their responsibility to their Church and their country.

There are a few islands of Catholic effort, however, where the responsibility is not being shirked. Catholic University, of Washington, D. C., has contributed Walter and Jean Kerr to the theatre, and another product of CU is Players Inc., the most unique of American acting companies. From July 10 through August 18, Players Inc. will be at St. Michael's Playhouse in Burlington, Vermont. Their repertory will consist of *Father of the Bride*, *Dial M for Murder*, *My Sister Eileen*, *The Late George Apley*, *The Rainmaker* and *You Can't Take It with You*.

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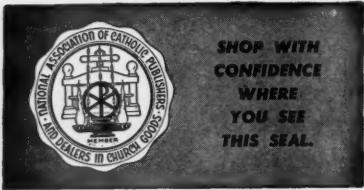
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The Blackfriars', of New York, have completed their fifteenth season, producing original plays. To young writers who think they have something important to say through the medium of drama, the Friars offer an excellent outlet.

A comparatively new group in New York is The Sacred Hearts Players, now in the third year of production. They are a hard-working group who are not afraid to tackle such a difficult play as *Craig's Wife*. They closed the recent season with Lennox Robinson's *Is Life Worth Living?*

The importance of all those groups is that, instead of standing on the sidelines complaining, they are in there pitching, trying to make the theatre what it ought to be. None of them, strictly speaking, is a creative group; although the Blackfriars offers young writers an invaluable opportunity to develop their talents. While the dearth of Catholic playwrights continues, CU, Sacred Hearts Players and the Friars are building what Mr. Haran calls "a critical, discriminating and mature audience."

THEOPHILUS LEWIS

FILMS

THE CATERED AFFAIR (MGM) is based on a TV drama by Paddy Chayefsky and has Ernest Borgnine playing a leading role. Despite these points of similarity it is no *Marty*.

Its main trouble is that the central situation, contrived and highly specialized in comparison to *Marty*, is calculated to show its Bronx-Irish characters in their least attractive light. The story concerns the effects on a cab driver (Borgnine) and his wife (Bette Davis, whose talents are ill-suited to naturalistic drama) of their daughter's (Debbie Reynolds) announcement that she is about to be married. With admirable good sense the girl and her fiancé (Rod Taylor) are planning on a simple ceremony and no reception. The mother, however, sees the occasion as a compensation for the hardships and frustrations of her own married life. Though it means spending all the savings with which her husband intended to buy his own cab, she insists that her daughter must have an elaborate reception. In addition to being victimized by the grandiose suggestions of a profit-conscious banquet manager, the mother has to cope with the protests of her understandably reluctant husband, the patronizing attitude

of the groom-to-be's crude, prosperous parents and the prima donna sulking of her bachelor brother (Barry Fitzgerald).

Fortunately the catered affair is called off. The bickering about it and the inappropriateness and gaucherie of the whole idea were painful enough to behold. The reception itself would have been a nightmare. There is also a suggestion that the crisis has brought the bride's parents to a much-needed closer understanding. But altogether the film is an uninteresting story about drab and muddle-headed people made tolerable only by the young couple who, remarkably under the circumstances, seem clear-eyed and appealing youngsters, unlikely to repeat their elders' mistakes. [L of D: A-II]

STORM OVER THE NILE (*Columbia*) is an almost word-for-word remake of *Four Feathers*, a British Technicolor adventure tale which, for its spectacle and use of color, was quite phenomenal in the late thirties. Remake in fact is not an entirely accurate word. All the Sudanese battle sequences and a good deal of other footage has been lifted bodily out of the old film. What with the advances in color photography in the last two decades and the added circumstance that the new version is in CinemaScope, this represents film-editing ingenuity of a high order.

The finished product does not, however, seem worth the effort. Adapted from A. E. W. Mason's swashbuckling novel, the story is about the subsequent heroic exploits of an Army lieutenant (Anthony Steel) who is branded a coward by three comrades (Laurence Harvey, Ronald Lewis, Ian Carmichael) and his fiancée (May Ure) when he resigns his commission on the eve of his regiment's leaving for active service with Kitchener in Africa. To atone, the young man goes off on his own to the Sudan and, with what can only be described as amazing prescience, is on hand, disguised as a native, just in time to rescue his friends from the Fuzzy-Wuzzies and singlehandedly ensure Kitchener's victory at Omdurman.

The film's particular values—British imperialism, the aristocratic military tradition and the stiff upper lip—are not as readily acceptable as they once were and its late Victorian dialog, attitudes and acting style also furnish pretty sticky going. Still, its action remains lively and it has its moments especially for incurable romantics and for those interested in the techniques of film making. [L of D: A-I] MOIRA WALSH

rudé, prosperous donna sulking of Harry Fitzgerald). His affair is called out it and the gaucherie of the girl enough to believe himself would have been. There is also a suggestion that has brought the much-needed closer together the film which is about drab and made tolerable people who, in remarkable instances, seem to be learning youngsters, elders' mistakes.

NILE (*Columbia*-for-word remake of British Technicolor classic) for its spectacle is quite phenomenal. The remake in fact is the word. All the scenes and a good deal has been lifted from the original film. What with the photography in color and the added new version is in every way represents film-editing in the best order.

It does not, however, effort. Adapted from the swashbuckling novel at the subsequent service Army lieutenant who branded a cow (Laurence Harvey and Carmichael) Ure) when he was on the eve of his or active service in Africa. To atone, the man of his own to the desert can only be despatched, is on the Fuzzy-wuzzy andendly ensure victory at Omdurman.

British values—British democratic military upper lip—are not what they once were. The dialog, attitudes and furnish pretty action remains elements especially for those who are interested in film making.

MOIRA WALSH

JUNE 23, 1956